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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." DOCTRINE AND COVENANTS 121:36.

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THROUGH THE LINEAGE OF ABRAHAM AND JOSEPH*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

I HAVE BEEN very greatly impressed during the meetings of this conference with the wonderful drama that has been enacted on the stage of this earth upon which we dwell. It has been said by a Latin scholar that history is the witness of time and it seems to me that there is nothing that is more indelibly imprinted upon the history of the human race than the purposes of the Almighty, that there is a Providence over all, and He is guiding and directing the destinies of His children. I think it has been made plain that this history, if we are to properly understand it, began before the foundations of this earth were laid; that we who dwell upon the face of the earth to-day, counted as we are by many hundreds of millions, and those who were before us, even from the very beginning of time, have at one time dwelt in that primeval world in the presence of our Father in heaven as His children; and the scenes that are now being enacted are in pursuance of the great plan that was evolved by Him in the very beginning, in that primeval state that we read about in the Holy Scriptures, when the morning stars sang together and all the sons of God shouted for joy. Then and in that preexistent state; as it is now, there were differences among the children of God, there were some who were noble and great and good; there were

*Address delivered at the closing session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 6th, 1925.

some who were evil and had many weaknesses, and fell far short of doing the things that were necessary for their own progress and exaltation. But in the midst of all the children of God, when the plan was announced, there were some who fulfilled their first estate, not all in equal degree, but they were different, some of them were great and noble and were chosen to be the rulers among men. There were some who were choice, though in lesser degree, who were worthy of some distinction, and still others who were not so worthy; yet all of them having fulfilled their first estate were permitted to dwell in mortal life upon the earth, and they were known of the Almighty and He was interested in the welfare of them all.

Among the great ones, as we have been told, was Abraham. Abraham was a man whom God loved; and he, too, loved the Lord, and the Lord knew him. He knew that he would keep His statutes, that he would obey His commandments, and not only that but he would teach his own children after him. It is through that lineage that we to-day have the knowledge of the true and living God. It is through that lineage that a record has been preserved among the children of men, giving a history of the dealings of God with His children. Those who were more favoured because of their faithfulness in that preexistent world were the ones who were to come through the lineage of Abraham, for the Lord blessed Abraham and promised him that in him and in his seed should all the nations of the earth be blessed. Those who were faithful to a marked degree in that preexistent state were privileged to come in due course of time through that lineage, the children of Abraham. What greater privilege could a child of God desire than to be numbered among those whom God permitted to come through that lineage, which should bring into this world and preserve among the children of men a knowledge of the true and living God that they might be taught in His ways?

In the progress of this human drama the Lord delivered His chosen people out of their bondage in the land of Egypt, directed and guided by a great prophet of God, Moses. He brought them out into the wilderness and endeavoured to eradicate from among them the idolatrous ideas they had imbibed in the land of Egypt. And the Lord took His servant, the Prophet Moses, up into the mountain and delivered unto him the word of the Lord regarding the plan of life and salvation. The tablets upon which it was written, when he came down from the mount and saw them worshiping the golden calf, were broken into pieces in the anger of that mighty man of God. He was called again up into the mount and brought back with him the law of carnal commandments, that men might repent of their sins and avoid the evils of the world and be schooled that they might disseminate among the inhabitants of the world a knowledge of those principles that had within them the power of God unto salvation.

And in further process of time, after having sent so many prophets, whom they stoned and persecuted, came the Only Begotten of the Father in the flesh, to restore anew that great law, the law of grace, the Gospel of the Lord Jesus Christ, that the world might not be without it and the children of God might be saved, and might be brought to repentance and prepare themselves for that eternal glory that was thought out and planned from the very beginning. Notwithstanding the rebellious spirit that manifested itself throughout all these ages, there has been committed to that lineage a knowledge of the things of God, and of Him who was indeed the God of Abraham, Isaac and Jacob. Great promises were made unto that lineage, and I am going to read just a little from the Scriptures, to be found in the forty-ninth chapter of Genesis. Abraham was the father of Isaac, and Isaac the father of Jacob, whom the Lord named Israel, who became the father of the twelve tribes of Israel; and that great and mighty man, when his days began to draw to a close, called around him his twelve sons and bestowed upon each in their order his blessing, to be fulfilled upon their heads, and to Joseph he gave this blessing:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

And later in that same blessing said he:

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under.

I have ofttimes thought, what can these references mean? Here is a family, a lineage, a seed scattered among the children of men, by which all the nations of the earth are to be blessed. That was the blessing that was given to Abraham, and the Lord gave him a promise, and led Moses into the promised land, which was to be the land of their inheritance, the land of Palestine, the land of Judea, the Holy Land. This was the land that was given unto the seed of Abraham to be an everlasting inheritance unto them. But here we have him pronouncing the blessing upon the head of Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." What did it mean? Did it not mean that this blessing was being realised when father Lehi left the shores of old Arabia and crossed the great waters, even the mighty Pacific Ocean, and landed probably on the western coast of Chile in South America, in Valparaiso? One would almost think that father Lehi and his family had suggested the name, for that was the valley of Paradise. Surely they felt that under the guidance they had received they had come to the paradise of God, Valparaiso, the valley of Paradise. Here then, it seems to me, although vaguely stated, might be a fulfilment of this promise unto Joseph, whose branches, but not

all of the house of Joseph, ran over the wall. Rather vague, perhaps, but let me read another paragraph following, wherein it says:

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under.

Here then is another reference. What else could it have referred to than the land of America, standing as he was at that time in Egypt, saying that his branches should run over the wall, and that the blessings of heaven above and of the deep that lieth under should be given him. He seemed to have understood at that time that the world was round, and that that part (which is now America) that lieth under was to be the land of Joseph. Even this may be considered a somewhat vague reference. But let us read on. It would seem that there was a determination to banish all doubt from our minds when we read these words pronounced upon the head of Joseph, for it says here: "The blessings of thy father", that was Jacob, called Israel, "have prevailed above the blessings of my progenitors." Who were they? Abraham, and Isaac, the blessings that were pronounced upon them, and the giving to them of that land of promise—Palestine, Judea—to be an eternal inheritance to the seed of Abraham. But here was something above and beyond pronounced upon the head of Joseph. Said he:

The blessings of thy father [Jacob] have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.

O, how plain it would seem; the vagueness disappears; but that pertained to the house of Joseph. Let us read on:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

And here we are in the land of Joseph; and through the interposition of the Almighty, His purposes are written in the pages of history, wherein He has sent the seed of Abraham all over the world, that all the nations of the world are to be blessed in his seed. The Jews are to return to the land of their inheritance, but Joseph must be gathered upon the land of Joseph, which is North and South America. And so we are gathering them from the countries of Europe. Those who came with father Lehi were mostly the children of Manasseh, the son of Joseph, but most of those who have been scattered in the different nations of the earth are the children of Joseph through his son Ephraim; and these are they who hear the voice of the Good Shepherd and are being gathered to the land of Joseph through the ministrations

of the Elders of Israel in these days, and in whose veins flows the blood of Abraham, Isaac and Jacob, and of Joseph; for they belong to the tribe of Joseph. Have our patriarchs not prophesied upon our heads, O ye children of Israel, ye sons and daughters of Zion, have we not been told that we were the children of Abraham through Joseph and Ephraim? And so, I say, the children of Ephraim are being gathered upon the land of Joseph, a choice land above all other lands, extending from the north pole to the south pole in this great western hemisphere.

I rejoice therefore in having the opportunity of doing my little part in the bringing about of this great work, in carrying the message to the lost sheep of the house of Israel, and in gathering into the fold the children of Abraham, by bearing the message of life and salvation, searching them out wherever they may be. I accept, as Elder Ballard did, the call that has come to me, and I rejoice in having the opportunity of playing a small part at least in the opening up of that great work in the southern hemisphere among the children of Lehi; and I hope and sincerely pray that the Lord will qualify me for that mission. I rejoice in the companionship that we have in Elder Ballard, an apostle of the Lord, a witness of the Lord Jesus Christ. How I feel to uphold and sustain him, and will endeavour to assist him with all my might that he may be able to accomplish all that the Lord would have him do in this great mission. I rejoice in the companionship of Elder Rey L. Pratt, whom I have learned to love as my fellow labourer in the Council to which I belong, and in my association with him. With the help of the Lord I desire to go and discharge myself of the duty that now lies incumbent upon me; and in this labour I hope and pray that we may have the faith and prayers of the Latter-day Saints, that the purposes of the Almighty may be furthered, and that in that continent where the Gospel has not yet found a foothold there may be an opening, that the children of Israel, the descendants of Abraham, the descendants of father Lehi, may be brought to a knowledge of the truth and rejoice in the blessings of the Gospel of our Master, and I pray for this in the name of Jesus Christ. Amen.

THE PRIMITIVE CHURCH was of comparatively short duration. The world fell into spiritual darkness, and a restoration of power and commission from the heavens became necessary to the re-establishment of the Church with its ancient blessings and privileges. The Church of Jesus Christ of Latter-day Saints proclaims the imperative need of "the same organisation that existed in the Primitive Church," and solemnly avers that through the ministration of heavenly beings the Church of Jesus Christ is restored to earth, for the salvation of mankind both living and dead.—J. E. T.

MAN MAY KNOW GOD*

ELDER LEVI EDGAR YOUNG
OF THE FIRST COUNCIL OF SEVENTY

I SINCERELY PRAY that the Spirit of the Lord may be with me in the very few minutes that I speak. My heart, my spirit, my mind have been raised to praise for the power of the Almighty God, and for gratitude that I am called to be one of His servants.

This conference has been impressive for the fact that our faith in God, more and more, has been expressed by every speaker; and not that I could carry on the great thought that has been expressed the last few moments to the end that we might be raised to still greater faith, but let me please add the thought that has impressed me during the morning session of this conference; namely, that in all history, in the story of the development of God's children to the present moment, we find that they who have had faith in Him as the Creator of the heavens and the earth, they, the races, the peoples, the nations, the individuals who have been converted to the ways of Christ, and have been able to raise their voices in expression of the living faith in Christ—those people and nations have been the ones who have made the great contribution to man's uplift, and have given the assurance to the human race of the meaning of life and of the destiny of man.

There is something great that we must contemplate in the mission of the Master. He did teach the glory of God, He did give unto us the teaching that man is divine and that the power of the intellect and of the spirit are not limited, but are unlimited. Another great thing that Jesus has left to us as an abiding testimony is that the kingdom of God, a literal kingdom, will be established upon this earth, a kingdom of God over which Christ Jesus will rule, and we shall be members of that kingdom, as we place our faith in God and know for a surety, from day to day, in the very living of our lives, in our contemplation and in our work, in these things shall we become members of Christ's kingdom.

It is a mistake, a great mistake, to-day, to lose sight of the fact that man can know God. In that masterful work *The World and Life* that was put out just previous to the death of Alfred Russell Wallace, he did rise to an occasion, and when the pastor said in his previous book entitled *The Place of Man in the Universe*, "Man can not know God," yet he did conclude in his latter work

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that "Man can know God, but there is only one way, and that is by divine revelation which," said he, "man has not had." We Latter-day Saints give our testimony to the world that man may know God, and he knows God by revelation. It is our testimony to the world, it is the only true way, it is the only way in which we understand the relationship of ourselves to our Maker.

My brethren and sisters, there are two great sources that will make the world move onward to the Christ and to the kingdom of God. They are education and religion. Religion is the inner light. It is something within and not without. Our greatest power lies in the spirit, and it will be by the spirit that we will work out this problem. It must come from within. It is a condition of mind, a condition of spirit, this religion, this vision; and the trouble with the world to-day is that there is no vision, and the world is perishing for the want of it. We claim to have the vision, and we have, but that vision comes as an inner light, and our power is the inner light, and it binds us to our Maker. Now men do search for truth, and men will find out truth; I think the words of Isaiah stand, then, as a fitting complement, if you please, to this great truth that has been uttered:

> Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

And Luke, continuing this same great thought, says, in the first chapter of his writings:

> . . . That comes "to give light to them that sit in darkness and in the shadow of death," He comes "to guide our feet into the way of peace."

And we might add—truth and right and understanding. For the light and the glory of God will be understood as we come to place ourselves in a position to understand, and understanding comes through the condition of our spirits, and our spirits are cleansed, made clean, by righteous living and an attitude toward all mankind, showing that we love them. Truth expresses itself in love and happiness and joy and peace. For this reason the Latter-day Saints should not only be thankful for vision, we should be grateful for the happiness that comes to us, for the spirit of the Gospel of Christ is one of happiness and joy and thanksgiving. We should be the most encouraged people in all the world. That God may grant that we may continue in the vision, that the vision may continue with us, one by one, each and every one of us, that the vision of the Father, the power of God and the establishment of His kingdom may remain in our hearts to lead and direct us, I ask, in the name of Jesus Christ. Amen.

IT IS A RULE that a cannon should be a hundred times heavier than its ball or projectile. A man's character should be a hundred times heavier than what he says.—REV. DAVID GREGG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 8, 1926

EDITORIAL

ARE YOUR WAGES SATISFACTORY?

THE WAGE QUESTION is one of persistent importance, and, as history demonstrates, has been such from the early periods of community activity. In this age it has become a problem of international proportions, and the stability of organised society is menaced by the disputes, contentions, and conflicts arising therefrom. The relation between employer and employe, between master and servant, as expressed in the wages paid by capital to labour, will never be justly established and satisfactorily maintained until the demon of selfishness has been exorcised from the souls of men. The devout and efficient labourer is worthy of his hire; a just wage is his by right, and capitalistic greed shall not forever fatten on his underpaid service. Conversely, employes can not be justified in unrighteous demands, and when they seek to enforce such by individual or concerted acts of violence, they brand themselves as criminals.

The principle involving the relationship of work to wage embraces more than employment and pay in the industries of earth. It is operative in spiritual activities and in the service of man to God. An equitable wage is the natural resultant of effort; and in the revealed Word is specified as reward. We are prone to restrict the usage of the term "reward" to good results only, whereas it applies with equal exactness to the consequences of evil: *The Lord shall reward the doer of evil according to his wickedness.*

The comprehensive nature of divine rewards to men, either for good or for evil works, was shown by Alma the Nephite in his fervent admonition and inspired precept:

> Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been—if they have been righteous they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the damnation of their souls, according to the power and captivation of the devil.

The motive or purpose of service is an element of prime importance in conditioning the natural and inevitable reward, or consequence, of our deeds in the flesh. Even though he be of impure motive and unworthy purpose a man may appear to be charitable, prayerful and pious; but let him not expect the reward of the righteous if his charity be but a bid for adulation,

his prayers but words to be heard by men, his piety but the hypocrisy of display. "Do not your alms before men, to be seen of them" said the Master; for such as parade their charity that they may have glory of men fix their own wage and receive it. *Verily I say unto you, they have their reward.*

Let us not say our prayers that men may hear and extol our mock fervency, for so to do is to work for a pitiable wage—but such as it is we shall have it—sordid pay for pretence of service. Or, if we combine fasting with our prayers, let us not fast with desire that men may see, for by so doing we boast of pretended piety. Of all who do these things the Lord has averred "They have their reward." Paid in full! What more have they a right to expect?

A man may maintain church membership because he hopes to have a better standing in the community—he wants business if he be a tradesman, a better or a more extended clientele if a professional, influence and office if a politician; and if he plays his part with skill he may succeed. He has specified his wage, and when he gets it is he not paid? Can he consistently demand, even by the code of business ethics, other and greater returns? Verily I say unto you, he has his reward!

Another, humble and repentant, praying as prayed the publican in the Temple courts, "God be merciful to me a sinner", hears the gladsome message of salvation, learns the conditions by which he may win a place in the kingdom of God, and straightway forsakes everything that would hinder his compliance with the laws, and acceptance of the ordinances, of the Gospel, possibly forfeiting popularity, incurring obloquy and perhaps bitter persecution; but he shall find his reward in the imperishable treasures of eternity.

With faith in Jesus Christ as the Redeemer of men, whom he has come to know through humility and prayer, contrite in the repentance that brings loathing for the sins once thought sweet, he seeks baptism at the hands of one having authority and receives the gift of the Holy Ghost by the laying on of hands. For such obedience the reward is sure; payment is secured by the explicit promise of Him through whom alone salvation is made possible. Pitiable is the poverty of the soul who has worked for earthly wage alone, and to whom the Saviour's avowal applies: *Ye have no reward of your Father which is in heaven.*

Surpassing all human measure of computation is the wealth of blessing awaiting the soul who has valiantly served his God, for to his progression there is no end. And all such service may be summarised as living, genuine, abiding faith in God; for that faith implies and includes obedience to all that God requires of men: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—J. E. T.

CONCERNING BAPTISM

Elder James K. Knudson

In bold type in a Christian journal the question is asked: "Why should things like baptism divide?" and the pastor of a large church in New York answers:

"If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?"

The question of baptism is now being seriously considered by many of the churches of the world. The stipulation of this reverend gentleman, when asked to take the pulpit of a new and liberal creed, was that the new church should abandon the schismatic and unfraternal and unchristian practice of rebaptism, and should be allowed to adopt other modes than that of immersion. And he asks: "Why not?"

To Latter-day Saints this "why not?" assumes almost the ring of a challenge, since we are fundamentalists with regard to this holy ordinance. There are few in our ranks who can not give definite reasons and point out specific examples to show that the Lord's intentions are that this sacred covenant maintains its force, dignity and virtue. Instead, as it is practiced among many it represents a broken ordinance of the everlasting covenant, such as Isaiah foresaw and foretold. See Isaiah 24: 5.

The ordinance of baptism is more than mere ritual. Its significance can not be reduced to a ceremonial rite. The Saviour did not authorise His Apostles to go into all the world and preach the Gospel to every creature "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" merely as ceremony. They were sent to teach men "to observe all things" whatsoever He commanded. (Mark 16: 15-18; Matt. 28: 19-20). The great Exemplar Himself obeyed the decree and passed from Galilee to Jordan unto John, to be baptised of him. John objected at first, perceiving His sinless nature; but our Lord in gentle rebuke "answering him said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Luke informs us that many rejected the counsel of God against themselves being not baptised. These are they who believe not and are damned.

Being a law of God, baptism is essential to salvation. Christ's specific words to Nicodemus, Peter's answer to the question of the multitude on the day of Pentecost, his command to Cornelius and his company; the incidents of Philip immersing the eunuch, Paul administering the ordinance to the jailor's household—all verify the essentiality of baptism.

When baptism becomes "an individual affair", that is to say, a matter of mere choice, it loses its originality, its symbolism and its efficacy. True, we do not fully know just why the Lord chose this particular ordinance and established it as a fundamental principle in the Gospel. Suffice it for us to know that its origin is divine and intended for man's acceptance primarily by faith.

When it is distorted and misapplied, man's faith in its effect naturally weakens. Likened unto a rebirth by the Saviour, compared to a burial and a resurrection by Paul, it carries a holy symbolism. It stands, an emblem of obedience and friendship towards God, wherewith we may regain His presence; a symbol of washing and cleansing, through which our sins are remitted by Him. Sprinkling, pouring, or touching with the tip of a damp finger are departures from the original method. It was necessary for John, it appears, to baptise "in Ænon near to Salim, because there was much water there." (John 3:23). The Lord was immersed in the River Jordan "and straightway coming up out of the water, he [John] saw the heavens opened, and the Spirit like a dove descending upon him" as a sign attested by the Father's own voice declaring "Thou art my beloved Son, in whom I am well pleased." Thus John's baptism of Jesus was ratified in the heavens, for it had been performed in the way of the Almighty. Surely the word baptise, itself, does not justify a departure from the apostolic way; it is from the Greek *baptizo* or *bapto*, signifying to dip, plunge or immerse.

Touching the vital question of rebaptism: We hold that baptism, to be valid, must be administered by a man holding the holy Priesthood, the authority to act in the name of God. Paul did not hesitate to have some twelve professed disciples rebaptised, among the Ephesians. Though they affirmed that they had been baptised unto John's baptism, they had heard nothing of the Holy Ghost; so, after properly instructing them he had the ordinance administered anew in the name of the Lord Jesus; "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." See Acts 19: 1-7.

"Things like baptism" will continue to divide, until men reach a unity of the faith, and cease to stray from the straight and narrow course marked out by the lowly Nazarene and His true followers.

For all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.

And now, after that you have received this, you must keep my commandments in all things.—Doctrine and Covenants 18: 42-43.

THE NOISE OF THE MOMENT scoffs at the music of the Eternal.—TAGORE, a Hindoo Philosopher.

MORAL FORCE OF A BELIEF IN IMMORTALITY

Elder Gordon Burt Affleck, Birmingham Conference

In a recent conversation with a gentleman, the timely topic of a bodily resurrection became the subject of discussion. He strongly affirmed that an actual resurrection of the body is not rational, neither should we contemplate the joy or reality of eternal life. Though nature, in myriad ways, is showing to the incredulous, the skeptic, the certainty of a newness of life, strongly testifying in her beautiful manner that God lives and that man is coeternal with Him, there are many who deny the possibility of immortality.

In his article, *Beyond the Grave*, C. E. Macartney well said: "There can be no question that the traditional Christian view of the life hereafter, with its rewards and punishments, however grossly and materialistically misinterpreted, has been one of the greatest moral forces in our civilisation."

That the earthly store-house of life may be filled, lest the morrow o'ertake us and we have not the wherewithal to subsist, is undoubtedly the underlying cause that impels us to productive toil to-day. Man naturally looks toward the morrow. He contemplates the success of the future by the results of the present; and is held in his course by an honest desire for achievement. Then can it be any wonder that the Master counseled us to prepare for the great to-morrow of life by laying up for ourselves treasures in heaven? To serve with obedience in preparation for a future life is demonstrative of implicit trust in the actuality of a living God—what can be a surer or safer guide in life? Believing that he will be held accountable for his deeds in the flesh can not have other than a wholesome and restraining influence upon man. "Not less but more thinking about the life to come is what our world to-day needs."

If the Scriptures were silent concerning the hereafter, the average man could not, by rational reasoning, avoid this conclusion of Cicero's: "And if I am wrong in this, that I believe the souls of men to be immortal, I willingly delude myself; nor do I desire that this mistake in which I take pleasure should be wrested from me as long as I live; but if I, when dead, shall have no consciousness, as some narrow-minded philosophers imagine, I do not fear lest dead philosophers ridicule this my delusion."

Latter-day revelation avers: "The spirit and the body are the soul of man." Neither is complete without the other. This is not a mathematical contradiction; the whole is commensurate to the sum of its parts. The Scriptures are replete with substantiating passages concerning the resurrection of the body; prophets speaking under divine influence foretold it, poets are thrilled by its conception, and the Lord Jesus, who had been dead and

buried, appeared unto men saying: "handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

In this era of scientific advancement, when the impossibilities of a few decades ago are now actualities, when the indestructibility of matter is an acknowledged fact, can we rationally deny the doctrine of a bodily resurrection?

The Latter-day Saints know by faith that there is a life to come; by the same impelling testimony they know and testify as did Job, Paul and Isaiah, that there shall be a literal, bodily resurrection of the dead.

THE NORWICH CONFERENCE

From throughout the large area of the Norwich District, on March 28th came many resident members, friends and investigators to attend the Spring conference, held in the recently acquired chapel at Norwich. President and Sister James E. Talmage were in attendance together with Conference President Leland N. Wight and all of the Traveling Missionaries of the District.

The first session of the day was featured by an unusual program presented by the Sunday School children. In character dress, representing England, Ireland, Scotland and Wales, the children were introduced by a specially prepared vocal solo, sung by Elder Grant M. Broadhead. As the introductory music directed attention in turn to each of the divisions of the British Isles, the representative of that country delivered the account of the beginning and success of missionary work in that part of Britain. A well written essay was read by Sister Gladys Moyses, tracing in detail the progress of the Gospel in the British Isles. President and Sister Talmage, Elder Godfrey Holmes and President Wight each spoke briefly regarding the program and enumerated many of the blessings that have followed the missionary labours in this land.

The afternoon session was marked by pleasing musical selections rendered by the Norwich Branch choir and discourses on the Gospel delivered by Elders Morgan Hawkes, Clemnel J. Neville, William G. Bennett and William J. Attridge. President Talmage in concluding gave a forceful address on the significance of simplicity in Church of Christ, pointing out that it is the tendency of men to introduce elaborate forms and ceremonies into their systems of worship. This, he asserted, is entirely foreign to the spirit of the Gospel; the distinguishing marks of the true Church of Christ being those of simplicity and completeness.

Elders Grant M. Broadhead, Andrew E. Stewart, Raymond Murphy and Ariel L. Crowley bore staunch testimonies and developed different subjects of the Gospel in the evening meeting.

Sister Violet Shepherd sang a vocal solo accompanied by Miss Tuxford at the pipe organ. The paramount importance of the work of the auxiliary organisations was the theme of brief remarks by Sister May Booth Talmage. The Mission President spoke concerning the origin of the custom of celebrating Palm Sunday, the accepted anniversary of Christ's triumphal entry into Jerusalem. On that day the Saviour was recognised by the title that was His by reason of His mission among men: this title was also His by right of mortal lineage. From His mortal ancestry Christ was literally King of the Jews, and by reason of His divine nature and His voluntary sacrifice for the sins of the world He established His higher calling, King of kings. Conference President Leland N. Wight showed the perfect harmony of all the doctrines of the Church. Consistency, he affirmed, must always be a distinguishing characteristic of the Church of Christ.

In addition to the regular conference sessions held, there convened a Union meeting, a meeting of the Traveling Elders and a Relief Society meeting. In each of these encouraging reports were given, and many instructions and suggestions adopted for the furtherance of the work of the Lord.

ARIEL L. CROWLEY, Conference Clerk

DEATH HATH HOLD ON MORTALS

DO NOT SUPPOSE that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified, body and spirit, and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die, neither remain in a world where sin predominates. Sin has entered into the world, and death by sin. I think we shall more or less feel the effects of sin so long as we live, and finally have to pass the ordeals of death. Do not understand that in the flesh we shall ever overcome the power of sin to such a degree that we shall never taste death. I do not look for any such thing, though what we call death, or laying down this body, is only the door to a higher state of life for the faithful. If we live our religion it will enable us to so overcome sin that it will not reign in our mortal bodies but will become subject to us, and the world and its fulness will become our servant instead of our master.—PRESIDENT BRIGHAM YOUNG.

FROM THE MISSION FIELD

Branch Conferences—Of the Hucknall Branch, Nottingham Conference, on March 21st.

Of the Pudsey Branch, Leeds Conference, on March 21st. "Why We Believe Joseph Smith was a Prophet of God" was the theme

of the Sunday School program. Gospel discourses were delivered by President George T. Harrison and Elders Will B. Jex, James L. Clark and M. Edward Williams.

Of the Sheffield Branch, Sheffield Conference, on March 21st. The officers of the auxiliary organisations gave encouraging reports in the first session. President James H. Bowns and Elders Ray R. Murdock, Eugene H. Hall and Harold E. Brown addressed the assembly on the principles of the Gospel.

Doings in the Conferences: *Birmingham*—Three candidates were baptised by Elder Rulon L. Russon and confirmed by the Elders present at a baptismal service held at Handsworth, Birmingham, March 20th. The Handsworth Branch commemorated the 84th anniversary of the Relief Society by holding a social on March 23rd.

Bristol—On March 20th, a baptismal service was held at Bristol; four candidates were baptised by President LeRoy E. Peterson and confirmed by the Traveling Missionaries. Short, instructive addresses were delivered by President Peterson and Elder Harvey P. Foster.

Leeds—Elder A. Don Batty, now on his way to his home in America, was tendered a farewell social in the Leeds Branch, on March 15th. A social was given by the Halifax Relief Society, March 20th, in commemoration of the Society's organisation in 1842. Under the anspices of the Branch Sunday School a delightful social was held at Leeds, March 20th.

Nottingham—In commemoration of the 84th anniversary of the organisation of the Relief Society, a highly successful social was held on Saturday, March 20th.

Words from the Workers: The Traveling Missionaries of the Bristol Conference are keenly enthused and are manifesting much interest in their work. We have adopted the slogan: "Bristol On Top! Why Not?"—*From President LeRoy E. Peterson, Bristol Conference.*

We have been in villages where Missionaries of our Church have never been in the memory of those living there now; and feel that a great work can be accomplished in this part of the Lord's vineyard. The country people are much more receptive to our message than those in the large cities. There is less prejudice to allay, and those we have met while tracting have, through the asking of doctrinal questions and the purchase of pamphlets, manifested keen interest in the gospel message.—*From Elders E. Lee Nichols and Howard Judd, Bristol Conference.*

Our monthly Priesthood meeting was attended by the most noticeably good spirit that I have yet experienced in such an assembly. The Elders, through the country work, are thoroughly and sincerely aroused to the importance of the gospel cause.

Each passing month gives evidence of more enthusiasm and stronger determination to reap the harvest of honest souls.—*From President James H. Bowns, Sheffield Conference.*

Our success in the country is very encouraging; recently we have held several street meetings and opened the homes of five families to the Elders. The hand of the Lord guides us to friends, and keeps us from danger and humiliation. My testimony is strengthened to the extent that I know without a single doubt or reservation that this is the Gospel of Christ.—*From Elder Harold L. White, Sheffield Conference.*

God is not unmindful of His servants. We have been able, with His help, to defend the tenets of "Mormonism", and to make friends of enemies. Five new families, who at first opposed us, when acquainted with our doctrines welcomed us enthusiastically. A minister who had slandered our people and the Gospel we preach has promised us that he will publicly retract his statements.—*From Elder Moroni B. Langford, Sheffield Conference.*

MY SYMPHONY

JUST TO TAKE whate'er shall come of rain or shine,
Graciously,
As part of God's great will divine,
Unto me;
To walk the way He leadeth me along,
With smiling lips,
Through comradeship with pain grown brave and strong,
That they in after years whose feet may press
The selfsame road,
Shall find their soul's distress,
Their irksome load,
Diminished by the blossoms strewn before,
And seeing, travel on and doubt no more.

GRACE INGLES FROST

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN